Smith's Report

ON THE HOLOCAUST CONTROVERSY

Number 69 *June 2000*

Smith's Report informs contributors of what Smith is doing, with a lot of help from his friends, to take revisionist theory to the campus, to media, and to the American people.

Returned from the 13th IHR Conference in good spirits. I was able to say hello to many people I have not been able to say hello to for six years. The Hotel was a pleasant three-story building (rather than a high-rise) with a large inner court with a swimming pool and much greenery. Audrey, my right-hand man, went along with her boys, and my daughter Paloma went along to baby-sit them.

This year the Conference was both video taped and played live over the Internet. The audience at the conference was perhaps 150, about normal, while the Internet audience was over 2,000. Interesting development. Next year I would expect perhaps ten times that number tuning into the conference through their computers. Technology for the people.

> Who at the IHR Conference most resembled Hollywood actor Bruce Willis?

David Irving gave his usual energetic and sterling presentation. He appears to be upbeat about his coming appeal of the verdict against him in the English court, but can offer no guarantees. Jurgen Graf gave a sterling talk on the "400,000" Hungarian Jews who "disappeared." I met Australian Fredrick Toben for the first time, and had a few minutes with Robert Faurisson, Ernst Zuendel and his right hand man Ingrid. I met with Australian John Bennett who still claims it was he who gave me the Faurisson pamphlet on the "rumor" of the gas chambers at the Libertarian Party shindig in September 1979 which started me off on what has been a twenty-year bumpy ride with revisionism. There were many others—Brian Renk, David Thomas, Russ Granata, and Arthur Vogt (the frail, 83 year old Swiss who faces prison for distributing revisionist literature—he told me when we first met that he admired my willingness to remain an activist but that he could no longer do very much. "I am too old to be punished," he said).

The morning we were set to drive north across the border, at the last moment, my wife pulled me aside in the kitchen and said: "Gordo, I'm worried."

I said I would drive carefully.

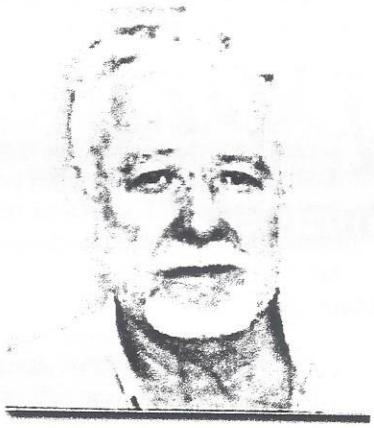
"No," she said. "I had a dream last night and it worries me. I dreamed that the old man who owns that museum in Los Angeles went to the conference."

"You mean Simon Wiesenthal?"

"Yes. That old man. And he had six big men with him. And I dreamed that when you were speaking they took hold of you and tied you around and around with ropes and took you away flapping like a fish out of water."

I told her not to worry. I didn't think Simon would show up. He didn't.

Audrey, my right hand man, and I video taped Germar Rudolf for six hours. We focused



Bradley R. Smith

on the history of his persecution, he's facing several years in prison if the Germans get their hands on him, and how he came to get involved in revisionism in the first place. We are familiar with the outline of the story but there is much in the video that I had not known. There was one funny moment off-camera. It was when I asked Rudolf how he feels about his life right now and he put his forefinger to his temple as if it were a pistol, his thumb cocked, pulled the "trigger" and fell out of his chair. It was very funny because it was so unexpected. We'll make the video available ASAP.

While Arthur Butz addressed the audience I began to feel that he resembled someone I knew. I couldn't figure out who. Toward the end of his talk I realized the man he resembled was the tough-guy actor Bruce Willis, hero of the movie *Die Hard* and a dozen others. I mentioned this to some at the conference and they had a difficult time seeing it. When I told Butz what I had seen in his expression, he also had a hard time imagining it. We *artistes* too often live in a world of our own.

Robert Faurisson does not feel optimistic about revisionism. "I am not an American," he said. "I am a pessimist." Faurisson has been in the trenches for thirty years. In France, in Europe, he has watched the Holocaust Industry win one battle after another. Revisionism has lost in the courts, in the press, in the universities, in the mind of the public. Young revisionist scholars are few and far between. "Bradley, don't you see? We are crocodiles. We are growing old. We are old crocodiles."

I wasn't sure exactly what the crocodile image signified. It's a primeval image—not merely old, but of "another age" perhaps. We were standing on something of an interior balcony in the hotel. Somehow, the image that occurred to me was of a huge building, a sky-scraper. It was growing even while I watched it, ballooning out in its middle like the 19th century cartoons of greedy robber barons. I understood the building I was seeing represented the Holocaust Industry—an immense image of vast strength and wealth. Then I saw that down underneath the building where it was dimly lit, revisionists were drilling, hammering, chipping away at the foundations of the great edifice. I described the image to Faurisson.

"We can't construct the great building that the Industry has built," I said. "But we are breaking up the foundation that supports the entire edifice. If we keep working, one day it will be understood that the story is hollow, that it stands on pretension, dishonesty, fear and greed. And on that day the entire construction will begin to fall of its own weight. This is what is meant by a great statue standing on feet of clay. It will fall of a sudden, like the Berlin wall. It will collapse like the Israeli army in South Lebanon only a few weeks ago. Who expected that one?. One day the Israelis were invincible, the next they fell apart, betrayed their allies, and escaped to Israel."

I don't think Faurisson was particularly impressed. And I don't know what will happen in Europe over the next twenty years. But I think something like that will happen in America, and that will be the beginning of the end for the Holocaust Industry everywhere else, except in Israel perhaps. Meanwhile. . . .

On the afternoon of the second day I gave a short talk. I noted how the statistics for the Campus Project had added up since the last IHR conference in 1994. CODOH ads were run close to 400 times in student newspapers at colleges and universities across the country. Upwards of two million students, faculty and administration were exposed to them. Scores, perhaps hundreds of opinion pieces, columns, editorials, and letters to the editor by professors addressing the ads were run in the press on and off campus. And editorials by student editors continued in the direction of increased independence, challenging their advisors and professors over free press issues. A little persistence adding up.

I reported on how CODOHWeb is still growing, recalling how, when we first got the site up on the World Wide Web that my first goal was to have 100 hits on the site everyday. I thought that was a realistic goal—CODOH documents being accessed 36,000 times over the year. Now, on some days, we have documents accessed 36,000 times in one 24-hour period. It's just incredible. Documents are being accessed on CODOHWeb more than one-half million times every 30 days!

And now there is ***The Revisionist***. The goal was to distribute **TR** as inserts in student newspapers. As a matter of fact, during the academic year just concluded, I was able to distribute a total of 42,000 copies of **TR** in papers at eight universities. Altogether, with the CODOH ads, CODOHWeb, and **TR**, the project adds up to something that can not be dismissed by the Industry, can not be laughed away, can not be ignored, and can not be shut down. Usually I don't know what goes on behind the scenes when a CODOH ad runs in a student newspaper. I know the pot

starts bubbling, sometimes the story erupts into the media no matter how much the Industry people try to keep a lid on it, and sometimes there is a demonstration of how much the Project gets under the skin of those whose skins I want it to get under.

U CALIFORNIA —LOS ANGELES. Jonnie Hargis was at the conference and I had a last chance to convince myself that he wants to forward revisionism openly at UCLA. For more than twenty years he has worked at a research library there. Over the last couple academic years he has distributed thousands of CODOH leaflets and copies of ***The Revisionist*** on that campus. He is the only individual in America, who I am aware of, who is doing revisionist work openly at a university.

Over the last month we have been talking about kicking off a special project at UCLA. When I saw him at the conference I asked him yet again if he is okay with the work. He has no problem with it. He's not unaware that he risks a great deal, but he simply feels that he can no longer not be open about what he's doing. In fact, I think he is a little tired of having to tell me not to worry about him. So I am going to be brave and not ask him again.

Every once in awhile over the last academic year, while paper after paper published my Holocaust Studies ad, I reflected on how I have not looked carefully through even one holocaust studies program. The text of my ad is based on what I know about the general literature, which I take to be that which is taught at the universities. The ad has run in upwards of eighty student papers and no one has dared to criticize the ad based on the even-handedness of their holocaust studies programs. I didn't think they would.

Nevertheless, the time has come to look carefully at one of these programs and it occurs to me that there is no better place than UCLA, where we have a strong man on the ground working in the open. So—we are going to collect all of the texts that are used in such programs there and begin looking at them chapter by chapter, and informing communications, history, psychology, and the staff of the UCLA *Daily Bruin* of what we find. We have the project outlined, we will keep it to a size we can handle, and we will be persistent. I think this will be a good story.

BOSTON UNIVERSITY. **John Silber** is the chancellor and former president of Boston University. He is widely known and respected, and represents the highest ideal of university administration. He's an outspoken critic of "political correctness," speaks widely on campus and before the media, and ran and almost won the governorship of Massachusetts. He's a tough guy, speaks straight from the shoulder, refuses to suffer fools gladly, and has a reputation for honesty.

Unfortunately, Elie Wiesel teaches at Boston U. I can only imagine that one day Dr. Silber and Elie were having coffee in the faculty cafeteria when the world's best known survivor eyewitness complained about an advertisement that was being run in student newspapers all over the country. The ad calls into question the nature of holocaust studies generally, and specifically the honesty of this spokesman for those Jews who were interned in German camps during WWII.

Mr. Wiesel is a very convincing speaker, particularly in academic circles. Apparently Dr. Silber was outraged to learn that someone like Smith, a man with no academic credentials whatever, had had the effrontery to challenge the integrity of a Nobel Prize winner who the entire professorial class holds in the highest esteem, and who Dr. Silber very well might count as a friend.

Dr. Silber was certainly aware of the CODOH ads that have been run in student newspapers for ten years now. Many papers in his own Massachusetts had run them. He understood the ads challenged one or another false accusation about WWII Germans. But this last ad was just too much. The good doctor decided to come to the aid of his defenseless friend.

Dr. Silber condemned me in a missive he called "An Open Letter From Dr. John Silber to Colleges and Universities." This is not a new approach for the big mugawumps in the Industry, or among university administration, to take. What's different with what Silber did is that he went public with the condemnation. Typically these letters are addressed to college presidents or deans and are not circulated openly. I have heard about such letters through the grapevine many times, but I had never seen one.

But Dr. Silber, the straight-shooter that he is, arranged to have his letter posted on the World Wide Web for the whole world to read. He gave it to the Holocaust History Project, an anti-revisionist Website devoted to furthering the work of the Industry. There, Dr. Silber's letter is headlined "In Defense of Elie Wiesel." The letter addresses the text of my ad "Holocaust Studies: Appointment With Hate?" The tenor of the letter is encapsulated in it's final sentence:

> *Bradley R. Smith's advertisement is a repudiation of learning, a violation of civil discourse and libelous harassment.*

I have been condemned by many of the best and brightest in academia for years. These professorial diatribes are always of a piece, never address a specific assertion in my ads—the professors don't want to take a chance on getting involved in any back and forth where others could judge their competence—but always devolve into generalized slander and misrepresentation.

Office of the Chancellor
Boston University 147
Bay State Road
Boston, Massachusetts 02215

Open Letter from Dr. John Silber to Colleges and Universities

I write to bring to your attention libels that have appeared recently in college and university papers concerning Boston University professor Elie Wiesel. These have taken the form of advertisements placed by the Committee for Open Debate on the Holocaust (CODOH) and its director. Bradley R. Smith.

Just as surely as a student newspaper would be reluctant to run an advertisement in favor of the flat earth theory and no university would hire a professor who advocated the flat earth theory, anyone who cares about the truth is under an obligation to think twice before offering a platform to those who systematically lie by denying the Holocaust. Those lies are at the heart of the advertisement submitted by Mr. Smith.

The advertisement begins by misunderstanding the idea of the university. It is not merely to promote intellectual freedom, but also to promote intellectual responsibility in the pursuit of truth.

It is contrary to the ideal of the university to promote deliberate lies. It is also contrary to the propose of the university to participate in libeling individuals.

Mr. Smith's libel of Elie Wiesel is multiple.

1.) He reports that Elie Wiesel claims that he was liberated from Dachau, from Buchenwald and from Auschwitz. That is contrary to fact. Elie Wiesel wrote in Night that he was liberated from Buchenwald, and he has never claimed anything else. Newspapers occasionally get facts wrong, and Smith bases his claim about Wiesel not on Wiesel's writings but on newspaper reports From these erroneous accounts, Smith claims that Wiesel is not a credible witness.

2.) Smith writes, "Elie Wiesel claims in All Rivers Run to the Sea, 'I read [Immanuel Kant's] The Critique of Pure Reason in Yiddish.'" Smith continues, "Kant's Critique has not been translated into Yiddish. Here again, EW did not tell the truth. " But selections from Kant's Critique of Practical Reason had been translated into and published into Yiddish in pre-war Warsaw — I have a photocopy of the title page before me as I write. After the passage of 50 years, Wiesel misnamed the Critique he had read in 1945, but his minor slip hardly justifies Smith's claim that "EW did not tell the truth."

3.) Smith writes. "EW claims that after Jews were executed at Babi Yar in the Ukraine, 'geysers of blood' spurted from their grave for 'months' afterward." Wiesel's words are these: "Eye witnesses say that for months after the killings the ground continued to spurt geysers of blood. One was always treading on corpses."

Nowhere did Elie Wiesel claim to see geysers of blood, only that he heard these reported.

4.) Smith claims, "Elie Wiesel as an authority on 'hate' " and Smith says he counseled "on how to perpetuate a loathing for Germans." No fair-minded person can read Wiesel's "Appointment with Hate" and reach that conclusion. Rather, it is a penetrating analysis of his own reactions as he visited Germany for the first time following the war. He entered Germany hating Germans and ended his visit finding it was impossible to hate. In that article, he went on to explain why Jews are not inclined to hate and why they did not engage in acts of vengeance against the Germans.

Moreover, following his receipt of the Nobel Prize for Peace Elie Wiesel has used the substance of his prize to sponsor conferences in the United Stales and Moscow and elsewhere on "The Anatomy of Hate:" His consistent theme at those conferences, and I have participated in two, has been to denounce hate as a corrosive, destructive element in human nature that must be replaced with understanding and hope.

The quotation cited by Smith doesn't even support his libel. In the quote, Elie Wiesel does not say that every Jew "should set apart a zone of hate -- healthy virile hate " for Germans. Rather he said they "should set apart a zone of hate -- healthy, virile hate -- for what the German personifies and for what persists in the Germans." As the Nazi generation has passed from the scene, what Germans personify and what persists in the Germans has changed. What Germans personified in 1945 is not what a different generation of Germans personify today. Elie Wiesel was invited by the President and Chancellor of Germany to speak in Berlin on January 27, 2000, the day of the remembrance of the liberation of Auschwitz. That address was notable for the absence of hate and the plea for remembrance and forgiveness on which reconciliation between Germans and Jews can be possible. In that address Wiesel commented favorably on Germany's support of Israel, on Germany's compensation for the victims of the Third Reich, and on Germany's recent initiative in compensating those who were used as forced laborers.

What is the motivation and purpose of Mr. Smith and his CODOH? Why do they find it personally important to deny the Holocaust and to abuse and denigrate Professor Wiesel? Isn't it relevant to ask? Bradley R. Smith and his Committee for Open Debate on the Holocaust are a travesty and a repudiation of all that a university should stand for when falsehood is disseminated and truth is suppressed. A university should have as one of its purposes to teach students the difference between the search for truth and false propaganda. No newspaper -- and certainly no newspaper on the campus of a university -- is under any obligation to advertise and perpetuate vicious lies. Bradley R Smith's advertisement is a repudiation of learning, a violation of civil discourse and libelous harassment.

Sincerely,

John Silber

But Dr. Silber broke new ground with his condemnation of me. Not only did he make his condemnation public, but his is the most intelligent and most sophisticated condemnation I have ever received. It is so subtle, compared with the usual ADL tripe that I feel a tinge of pride in being a target for it. At the same time the ad is wrong, half-wrong, or wrong-headed about everything.

Still, I also have to thank Dr. Silber for revealing for the first time what might be an error of fact in one of my ads.

In the Holocaust Studies/Hate ad I quote a footnote from Norman Finkelstein's *A Nation on Trial* where he notes that Elie Wiesel, in *All Rivers Run to the Sea,* claims to have read Kant's *Critique of Pure Reason* in Yiddish. Finkelstein asserts that *Critique* was not published in Yiddish. I didn't try to run this one down, but took Finkelstein at his word as I respect his sobriety with regard to such issues.

Dr. Silber writes in his Open Letter: "... selections from Kant's *Critique of Practical Reason* had been translated and published into Yiddish in pre-war Warsaw. I have a photocopy of the title page before me as I write."

Remarkable! I would like to know exactly where Silber got the photocopy of the title page he references. Where is the original? How did Elie get it in 1945? With Elie's distaste for all things German at that time—after having watched Germans throw Jewish babies alive into burning pits for example—I think it odd that while still a boy, perhaps weeks after Auschwitz and Buchenwald, he had a craving to read German philosophy. Seventeen years later it was spiritually difficult to merely shake the hand of a German. Of course, when it comes to Kant. . . .

Still, maybe Finkelestein was wrong about all this, which would make me wrong. I've never believed it to be a sin to be wrong . If it turns out that Elie did make a beeline for Kant as soon as he was

Holocaust Studies

Appointment with Hate?*

Let's agree that one ideal of the university is to promote intellectual freedom, and one ideal of the professorial class is to teach students to honor it. Yet this is not true in Holocaust Studies. There, if students express doubt about "eyewitness" testimony, for example, even if it is demonstrably false, dishonorable or both, they understand they run the danger of being accused of being "hateful."

Consider eyewitness testimony given by Nobel Laureate **Elie Wiesel.**

Elie Wiesel as an "eyewitness" authority

EW claims he was "liberated" from Dachau (*Jewish Telegraphic Agency*, 11 April 1983), "liberated" from Buchenwald (*NYT*, 2 Nov. 1986), and "liberated" from Auschwitz (*NY Post,* 23 Oct. 1986, and *NYT*, 4 Jan. 1987). One of these claims may be true. The others are false. Do the professors believe it matters?

EW claims in *All Rivers Run to the Sea* (NY, 1995): "I read [Immanuel Kant's] *The Critique of Pure Reason* in Yiddish." Kant's *Critique* has not been translated into Yiddish. Here again, **EW** did not tell the truth. Does it matter?

EW claims that after Jews were executed at Babi Yar in the Ukraine, "geysers of blood" spurted from their grave for "months" afterward (See *Paroles d'etranger*, 1982, p. 86). Impossible? Yes, it is. Do the professors believe it matters?

When Holocaust Studies professors are too fearful to condemn such claims, and those who make them, what are their students to do?

Elie Wiesel as an authority on "hate"

Elie Wiesel has won the hearts and minds of Holocaust Studies professors with his counsel on how to perpetuate a loathing for Germans:

> Every Jew, somewhere in his being, should set apart a zone of hate—healthy virile hate—for what the German personifies and for what persists in the German.
>
> *(*Legends of Our Time*, "Appointment with Hate," NY, Avon, 1968, pp. 177-178).

Students understand the implications of this statement when brought to their attention, while their professors appear not to. Perhaps if we change one word in Elie Wiesel's sage advice, it will focus their attention: "Every Palestinian, somewhere in his being, should set apart a zone of hate—healthy virile hate—for what the Jew personifies and for what persists in the Jew." Does this help?

How is **EW** perceived in Holocaust Studies? He is esteemed as a moral authority. Chairs are created in his honor. Students are taught to emulate him.

Holocaust Studies and the exploitation of hate

In Holocaust Studies, hate is all the rage. To merely note that Stephen Spielberg based his "factual" movie *Schindler's List* on a cheap novel—is hate. To suggest that the "Diary" of Anne Frank is not an authentic personal diary (and should not be taught as such), but a "literary production" crafted by Anne, and after the war by others, from a cache of miscellaneous writings and inventions—that's hate. Exposing false eyewitness testimony is hate. Exposing forged Nuremberg documents is hate. Exposing faked photographs and the use of torture by the Allies to produce confessions by Germans is hate. Asking for proof that one (one!) Jew was gassed in any German camp as part of a program of "genocide" is hate. Asking what "crimes against humanity" National Socialists committed during WWII that Republicans and Democrats did not commit is hate. To note that the story is immensely profitable for those who administer it is hate. Arguing for intellectual freedom regarding any of this—that's hate too. That is, commenting on the record is hate. Telling the truth about the record is hate. Having an open mind is hate.

The unspoken ethical and intellectual scandal in Holocaust Studies is that key materials used in these programs are soaked through with fraud and falsehood—led by the use of false and ignoble eyewitness testimony. Here we have highlighted the hapless Elie Wiesel, but the literature is full of "eyewitnesses" who gave false testimony about gas chambers and a great many other matters.

For more information on **Elie Wiesel** and other problematic eyewitnesses—such as **Simon Wiesenthal, Dr. Hadassah Bimko (Rosensaft), Filip Mueller, Rudolf Vrba, Kurt Gerstein, Mel Mermelstein,** go to our site on the Web and follow "revisionism." For background on myself, follow my name.

112199

Committee for Open Debate on the Holocaust (CODOH)
Bradley R. Smith, Director

Students and others are encouraged to respond to any questions or statements contained in this ad by contacting Bradley Smith at:

www.codoh.com

let out of Buchenwald, I'll take the easy way out. I'll say I was wrong. That's how I handle errors of fact. That's how I handle other errors as well. Forgive me. I was wrong.

So Dr. Silber has given me a little something to think about. The rest of his letter however, as sophisticated and carefully written as it is, is a garble of bad reading, misinterpretation, and shallowness. I will treat here with only one example—where he addresses the first sentence of my ad. There I write: "Let's agree that one ideal of the university is to promote intellectual freedom, and one ideal of the professorial class is to teach students to honor it."

Silber's response would be unsatisfactory if a freshman at Boston U were to make it. That such a man as Silber would make it is inexcusably careless.

> *The advertisement begins by misunderstanding the idea of the university. It is not merely to promote intellectual freedom, but also to promote intellectual responsibility in the pursuit of truth.*

I did not write that that is the "only" ideal of the university. I wrote that "one" ideal of the university is to promote intellectual freedom. It is a given that the university has other purposes, like teaching professors how to read.

There is a great deal to say about Dr. John Silber's Open Letter regarding my Holocaust Studies ad. I will say it all at the proper time and in the proper place and I will keep you updated here.

(If you know anything about this pre-war publication of Kant in Yiddish, or know anyone who does, please put me in touch with her.)

NORTHWESTERN U

Received by fax a reduced photocopy of a full page ad that appeared in the *Daily Northwestern* on 2 May. The ad was paid for by the Never Again Foundation. It condemns revisionism and urges the university administration to fire Professor Arthur Butz, who twenty five years ago published his *The Hoax of the 20th Century.*

The ad is signed by William Choslovsky, a graduate of Harvard Law School. Choslovsky's text is remarkably vulgar and ugly, even for a Harvard man. Revisionists are "either hate mongers, anti-Semites, Jew haters, racists," or something other "less redeeming." I'm trying to figure out how Ivy League lawyers distinguish anti-Semites from Jew haters. It's too subtle for me.

Choslovsky's goes on to note that "people like Butz soon become Hitlers." He uses the stupid ADL analogy about how "antebellum revisionists" could argue that Blacks were not slaves in America, and in a peculiar use of the language writes that "the Northwestern administration hides under academic freedom policies and the First Amendment to incubate Professor Butz." Is Choslovsky suggesting that little Butzs are being secretly bred or cloned in a Northwestern basement laboratory? I certainly hope so.

In October I submitted my ad Holocaust Studies ad to the *Daily* where it was refused. What kind of standards are they following over there? This is the university that houses the Medill School of Journalism. I re-submitted my ad to the *Daily*, suggesting that surely they would not want to run Choslovsky's language and not run mine which, at the very least, is written in English.

Meanwhile, I put together a list of 203 Northwestern professors who work in Journalism, German, history and so on. I sent each of them photocopies of Choslovsky's ad, my Holocaust Studies ad, along with a copy of issue three of *The Revisionist*, and a copy of the first issue of **TR**-Campus. I included a cover letter asking the professors to try to imagine why their student newspaper would go with Choslovsky's language and not mine.

My ad went before the Board and was rejected. I learned from the ad manager at the *Daily* that the paper was going to reject Choslovsky's ad but it was sent to the Board and the Board passed it. Meanwhile, of the 203 professors etc to whom I sent my package, only one complained and asked to be taken off my mailing list.

SAN DIEGO STATE U.

I thought this one would be a big story. I was particularly pleased because it is only a 90 minute drive from the house. I thought I might be able to speak on campus. Fifteen thousand copies of **TR**-3 were distributed as inserts in the *Daily Aztec*—the day before Spring break. There was a lot of negative publicity in the local press and on television that weekend, then silence. I couldn't get a reaction from anyone.

The day classes started again, Paloma and I drove across the border and up to the San Diego State campus to pick up copies of the Aztec. There was an almost full-page apology by the *Aztec* editor, Jennifer Kabanny. It was very thin, very little to go with. I did write a letter to the editor but it wasn't run. I was cut out.

On 9 May I was very surprised to find that the *Aztec* ran a critical letter from a Swarthmore (PA) student who had learned about the *Aztec* story through the Internet. So it wasn't a dead loss after all. Then, on 16 May, the *Aztec* ran a second critical letter from an Oberlin (OH) student who had found the story on the Internet as had the Swarthmore student. Both letters are substantial and hard-headed. I have room for only one, so I will print the one run first in the *Aztec*.

THE DAILY AZTEC
9 May 2000

Letter to Editor

So once again another campus has failed to live up to any standard of intellectual rigor; rather it has trotted out the familiar sideways attacks on revisionist writers saying that they

are anti-semites, or [asking] *why they don't try to disprove slavery next.*

All of this is done, most likely, in a vacuum. For it seems that no one cares or is able to comment on the material that was circulated. One reader, Linda Ndlebe, even comments, "I will not gratify any of the arguments in their paper with a response."

Well certainly there is something faulty here. I hold in my hands the same copy of The Revisionist *that all your readers received. It is obvious by leafing through this insert that it is not filled with deceptive rhetoric, nor is it a one dimensional journal of insults.*

While readers may disagree with what is being said, clearly it must register that actual arguments are being made. As much as both professors and students alike would like to bill The Revisionist *as the product of a hate monger, they are left with little to work with when one actually reads the text.*

It seems odd that professors uniformly abdicate their duties of academic pursuit when confronted with holocaust revisionism. As a student, I ask, wouldn't it be more informative to point out what really is wrong with the questions being raised by the magazine?

Wouldn't that process be the very one upon which academic standards are founded—namely, the constant revision and distilling of new and old information into new form?

Rather, professors stonewall and rest their haunches firmly on the aura of "belief" that the events of World War II are not open for debate.

What they don't tell you is that the events of the Holocaust are constantly being revised. Remember, at Nuremberg it was claimed that Nazis steamed Jews to death at Treblinka, that they electrocuted Jews at other camps, that they made soap, lampshades and shrunken heads out of their victims bodies.

All of these claims, reported as testimony from the mouths of the Nazis, and held up for many years as fact, are no longer believed by any historians.

Are these examples of hate, or are they rather just revisionism which happens to do with the Holocaust? When professors say that World War II is not open for revision, they are either misinformed, or pointedly misleading.

Perhaps they don't have answers to the questions asked by The Revisionist—*perhaps they should.*

George Balgobin

What happened next also surprised me. While the *Aztec* would not print my letters, they went on to print another long critical letter from a revisionist student at Oberlin College (OH). The Swarthmore and Oberlin students then had a productive back and forth of several thousand words with SDSU history professor Lawrence Baron Nasatir. I'll put it all on CODOHWeb.

This experience made me think again about how to set up a letter writing campaign to back up the publication of CODOH ads on campus. I have let this go. I need to take care of it. What I need is someone to help take care of it for me. Maybe Audrey and I can set it up, then find someone to take over.

ARAB CONNECTION

A few days ago Audrey suggested that she begin to try to network among our Arab friends. I said okay, why not? We might find one who has some money and will let go of it, and we might get some interesting help in other ways. She has a lot of other things to do but each day she would try to network with an Arab organization. On the fifth day she got her first response.

Al-Hewar Center, publisher of ***Al-Hewar Magazine*** (POB 2104, Vienna VA 22180) informed us that they were linking their Website (<www alhewar com >.with CODOHWeb. We received the Al-Hewar monthly e-mail newsletter called "Al-Hewar's 'Basket of Links' [or] Our picks of the month." The links for this month include "Reactions to the Israeli Attacks on Lebanon," "United Nations Security Council Resolutions on Lebanon," "Committee for Open Debate on the Holocaust," "Petition to End the Sanctions on Iraq and Boycott Saddam Hussein's Regime," and "Israeli Attack on the USS Liberty." CODOH has had a link to the USS Liberty page for three years. Al-Hewar could well have gotten it from us. That's what they call networking.

Well, that took five days. The number of English-speaking Arabs visiting CODOHWeb, from all over the world, is going to increase. How can that be bad? Contributions? That's in the laps of the gods.

SEDUCED BY DENIAL: A Personal Story by Smith's Right-Hand Man

I was not born into this world as a revisionist. In fact, I was a True Believer in the traditional history of WWII until September of last year. Today, I am a mixture of giddiness and purpose. Giddiness, because Bradley took me to the 13th Institute of Historical Review Conference where I found myself surrounded by the most astounding group of intelligent, down-to-earth, warm hearted people who are making a difference in the world. Purpose, because I have been welcomed into the fold to do what I can to help.

I am still coming back down to earth. While at the conference Bradley and I conducted a six-hour

video interview with Germar Rudolf. I'm not quite sure what I expected to learn about Germar. I suppose I thought that he must surely be embittered and perhaps somewhat surely because of his ordeal and his impossible life of exile. I was so wrong. Likewise, I subconsciously expected other persecuted members of this movement to be the same and again, I was so wrong. I have never in my life been so proud, so awed and so touched as I was this past weekend.

Since coming to work for Bradley one year ago I have read or have learned of the most vile attacks on him and student editors who dare to run his advertisements. I have learned about the prison sentences, intimidation, persecutions and outright hatred imposed on the very people whom I met this past weekend. I have read about law changes worldwide which make our freedom fighters criminals. Here in the office I sometimes wonder why on earth Bradley keeps doing what he's doing. Why put up with all of this grief?

Now I know why. He shares a passion for freedom with people who are far more honorable than their attackers. He is working for truth and intellectual freedom alongside and in cooperation with some of the most magnificent minds and personalities of this era. Over the weekend I was so incredibly moved by the different expressions of "I'll never surrender." David Irving, Robert Faurisson, Bradley, Ernst Zuendel, Germar Rudolf, Fredrick Toben, Jurgen Graf, Greg Raven, Mark Weber, Ted O'Keefe — to a man they all have risked *their honor and their fortunes* to protect or restore intellectual freedom in their countries.

Of course, just like our own minutemen, they're regular guys – which also surprised me. When we first arrived at the hotel I was taking my gear to my room when I passed a table of happy-go-lucky people chatting poolside with their favorite beverages. I thought in passing, "Well, they're at least having a good time." (I thought I was going to be spending the weekend with a bunch of justified grumps.)

When I returned I found Bradley sitting at the very table with the same happy-go-lucky people I had just passed. He's always getting lost or losing something, so I thought that was the case this time as well, but he proceeded to introduce me to people whose names I knew but whom I'd never met. I joined the group and was immediately at ease with everyone. Perhaps I was too much at ease as our conversations that first night did not end until the wee hours of the morning, but every minute was absolutely worth it.

I had told Bradley before we went about how the world seems to think that Revisionists all have two horns and a tail and come from the netherworld. I can assure everyone that there were no horns on anyone. As for tails, I can't personally say, but I think it highly improbable. What all of the people I met *do* share in common is their love for *freedom.*

Beyond that they came from every walk of life, from Canada, Australia and Europe, from different political persuasions and religious convictions, and from different life experiences. But, they came together eloquently and beautifully through responsible, dignified, intelligent discourse. I did not hear one shrill syllable. I did not witness one cruel remark. I did not hear one foul word. And I did not see anyone burn any books.

I came to work for Bradley because I needed the job and he needed the help. I still need the job and, Lord knows, he still needs the help, but I have come to see this as much more than a "job." While I do not have the intestinal fortitude to let the world know my identity, I am both honored and proud to be able to work behind the scenes in this noble pursuit of truth and freedom.

Audrey

OTHER STUFF

In 1997 in Visalia, when my financial empire collapsed and I had to file bankruptcy and move to Mexico, I wrote a fundraiser to help me get from there to here. In the fundraiser I offered to send along to contributors a brief piece I had written about a couple incidents of my short bullfighting career in Mexico in the 1950s. I included three illustrations of myself in the ring. In 1998 when my computer crashed, I lost the story. Meanwhile, occasionally I am asked for it. I don't have it. If any of you still have the story around, I would very much appreciate it if you would send a photocopy to me. I will scan it back into the computer. And then I will send it to those who have asked to see it. Thanks.

Thanks for you help. Every year there are more of us.

Bradley

Smith's Report

Committee for Open Debate on the Holocaust (CODOH)

For your contribution of $29 you will receive five issues of *Smith's Report* plus five issues of *The Revisionist*
[$35 Canada and Mexico
$39 overseas]

All checks and correspondence to

Bradley R. Smith
Post Office Box 439016
San Diego, California
92143

T & F: 858 309 4385
Voice Mail: 619 687 1950
T & F: (Baja, Mexico)
011.52.661.23986

E-mail: CODOHMail@aol.com

On the Internet: www.codoh.com